

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 2nd November 1907.

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I.—FOREIGN POLITICS.

1. REFERRING to the report of the Russian merchants that their trade in Isphahan has been hampered owing to the thoroughfares being infested with robbers, and

Persian Politics.

the boycott movement rampant in that part of Persia, the *Namai Moqaddas Hablul Matin* [Calcutta] of the 14th October says that, now that the Anglo-Russian convention has been concluded, Russians in general will make it a point to deal overbearingly with the Persians, that even from now, they will take steps to enforce its various terms and overawe the former, but that they will not be able to gain their object, after all, inasmuch as, as the result of the union between the nation and the State, they will have to consider the agreement as a dead letter, practically. What high-handedness, asks the paper, have Russian merchants suffered in Isphahan that they have raised such a hue and cry? As for boycotting foreign goods by the people of Isphahan, it remarks that no Power can compel any other to purchase the articles of its country. The paper proceeds that India is a well-regulated empire where for the last two years the people have pledged themselves to boycotting English goods, which has, to a certain extent, led to dissensions between the nation and the State and caused a heavy commercial loss to the English, making their grand mercantile concerns at Manchester tremble in the balance. But no English official, says the paper, has taken the Indians to task for this. So, the people of Isphahan have committed no sin in their having taken to boycotting foreign goods. The paper exhorts the Persians to carry on boycott, in general, following in the wake of their Isphahan brethren, as this will tend to increase their greatness, remove poverty from their land and make them men of fortune.

NAMAI MOQADDAS
HABLUL MATIN,
Oct. 14th, 1907.

2. Re the report of the Teheran correspondent of the *Times* of London relating to the reply of the Persian Parliament to England and Russia regarding their recent con-

Persian Politics.

vention, the same paper remarks that the reply is comparatively a gentle one. The paper contends that Persia is a well established Power, and that no foreign Powers have any right to enter into negotiation with one another concerning its settlement. It warns the Persians not to be content with the reply and exhorts them to lose no time in gathering power of repulsion by organizing a national army, adding that then alone will the reply in question produce the desired effect.

NAMAI MOQADDAS
HABLUL MATIN,
Oct. 14th, 1907.

3. In continuation of its marginally noted article extracts from which have been published in the last weekly report, the same paper propounds a scheme of

Anglo-Russian convention.

military reform in order to defend Persia against the encroachment of the European Powers, for, nothing, in its opinion, is more calculated to weaken Islam than the recent Anglo-Russian convention. Reflecting upon past history, the paper finds that the present possessions of the Christians have been mostly acquired from the Muhammadans. It was the latter that once ruled over the whole of Africa, half of Europe and two-thirds of Asia. But, now, they have got so weak that every strong Power can make an easy prey of them. A large proportion of their territory has already passed into the hands of the Christians and what little is left is gradually slipping away from their hands. Their sovereignty is now confined to Turkey and Persia. The European Powers once did their most to ruin the former, and they are now hurling a deathblow at the latter by the partition of Iran. Though the Christians, says the paper, have desisted from waging religious war, since the last Crusade, yet they have adopted another method to interfere in the affairs of foreign States. And that method is the pretence of improving commerce, developing industry and safeguarding the rights and privileges of the people. But really, all these are tricks to expand their own political power.

NAMAI MOQADDAS
HABLUL MATIN,
Oct. 14th, 1907.

The paper notes that crusade is not allowable among the Muhammadans of the Shia sect, in absence of an Imam, (a recognized religious leader) and that the Persians are not at the same time, actuated by avarice like the Europeans so as to be disposed to invade the country of any other nation. They seek to defend themselves, and that is why they wish to strengthen their situation.

NAMAI MOQADDAS
HABUL MATIN,
Oct. 26th 1907.

4. The *Namai Moqaddas Habul Matin* [Calcutta] of the 21st October contains the reprints of its articles on the Anglo-Russian convention, extracts from which have already been published in the reports for the weeks ending the 12th, 19th and 26th October 1907.

SANDHYA,
Oct. 30th, 1907.

5. In reporting how, in view of an impending scarcity in Afghanistan, the export of food-grains and *ghee* from that kingdom has been prohibited, the *Sandhya* [Calcutta] of the 30th October writes that this order has been issued under the influence of a heart-felt fellow-feeling for subjects one in race and in religion with their ruler. The plea of free trade does not pass muster when famine or scarcity appears in a country.

II.—HOME ADMINISTRATION.

(a)—Police.

DAILY HITAVADI,
Oct. 30th, 1907.

6. The *Daily Hitavadi* [Calcutta] of the 30th October publishes a translation of the written evidence of Lala Nand Kisor in regard to an alleged police conspiracy in connexion with the Lahore riot cases now pending before the Additional Magistrate of Lahore.

(b)—Working of the Courts.

DAILY HITAVADI,
Oct. 27th, 1907.

7. With reference to the statement that Mr. Kingsford, the Chief Presidency Magistrate has been granted an increase of pay with effect from January last, the *Daily Hitavadi* [Calcutta] of the 27th October writes:—

Who says that the British Government does not appreciate merit? The present is a case which shows that the British Raj always rewards merit. Mr. Kingsford is a meritorious officer, and it is doubtful if a good dispenser of justice like him ever sat before at Lal Bazar. Can the reputation of the British Government for love of justice and appreciation of merit remain intact if a competent and just Magistrate like Mr. Kingsford is not rewarded? Mr. Kingsford will draw his increase from January last, for it is since January that he has been particularly showing his commendable ways of dispensing justice. If black *Hakims* show themselves as good dispensers of justice as Mr. Kingsford, they also will get their salaries raised.

NAVASAKTI,
Oct. 28th, 1907.

8. *Re* the increase of pay stated to have been recently granted to Mr. Kingsford, the *Navasakti* [Calcutta] of the 28th October writes that, considering how for the last six or seven months Mr. Kingsford has been zealously bestirring himself to repress the *swadeshi*, it has not been surprised to see him rewarded. The paper is sorry that Mr. R. A. N. Singh, who has been worthily assisting Mr. Kingsford in this work has not been similarly rewarded.

NAVASAKTI,
Oct. 30th, 1907.

9. In reporting how two 14-year old lads named Tinkari De and Kali Prosanna Shaha were lately sentenced to 15 stripes each for participation in the recent riots, the *Navasakti* [Calcutta] of the 30th October asks:—

Will not Bengalis avenge this oppression?

SANDHYA,
Oct. 30th, 1907.

10. *Re* the statement that Mr. Kingsford's pay has lately been raised, the *Sandhya* [Calcutta] of the 30th October writes that it is happy that as the result of the pleading of that fish-wife of Koilaghat, the *Englishman*, Mr. Kingsford has got an increase of pay. In appreciating the merit of such a competent servant, the kind *Feringhee* Government has only acted up to its reputation and highmindedness. By honouring the men Mr. Kingsford punished the people of Calcutta humiliated Mr. Kingsford, and this succession of humiliations has brought Mr. Kingsford to such a pass that he is disinclined even to take food.

(c)—Jails.

11. In reporting that a new Superintendent has lately been appointed to the Presidency Jail, the *Navasakti* [Calcutta] of the 28th October writes that judging from the considerate way in which the old Superintendent used to treat Bipin Babu, Bhupendra and others, one would not take him to be a European. But the new Superintendent has radically altered his predecessor's arrangements. He has changed Bipin Babu's allowance of daily diet from one of half a seer of milk, two chitaks of fish and two chitaks of flesh, to one of a quarter seer of milk, and one chitak each of fish and flesh. He has also ceased to permit Bipin Babu to get a change of clothes each week from home. Further he no longer permits Bipin Babu to read, and he has discontinued providing him with a candle-light each night up to 10 P.M. Generally speaking, Bipin Babu was formerly treated as a first class misdemeanant, whereas now he is treated as an ordinary one. So much for Bipin Babu. As for Bhupen, the former Superintendent had him sent to hospital, because he had lost weight by 21 seers. But the new Superintendent insists nevertheless on his returning to labour from next week.

Turning next to Basanta Kumar, he also was sent to hospital by the ex-Superintendent. But the new Superintendent has put him to work in the press in spite of the fact that he is suffering from fever, with a temperature ranging from 101 to 102 degrees.

Coming lastly to the case of Apurba Kumar, his hands and feet are covered over with scabies, and he is getting fever too. He was on this account in hospital, but the new Superintendent insisted on his being discharged therefrom, in spite of the medical man in charge demurring thereto. Apurba Kumar has therefore, now to work in spite of his fever and the scabies on his limbs.

It is impossible to tell how seriously the new Superintendent is ill-treating those prisoners who are in jail for having tried to serve their country. Considering that the English people at one time harassed and humiliated Napoleon, when they got him in their power, what wonder that a descendant of the same race of people should behave like this from motives of self-interest?

(g)—Railways and Communications, including Canals and Irrigation.

12. A correspondent of the *Daily Hitavadi* [Calcutta] of the 25th October, who is also an officer of the Bengal-Nagpur Railway Company, draws the attention of the Agent to the injustice that is now being done to the officers who are not allowed any bonus on their deposits in the Railway Provident Fund, unless they have served for a period of ten years. It is suggested that the practice followed by other great Railway Companies with regard to this matter should be adopted by the Bengal-Nagpur Railway authorities to save their servants from the loss which they are now suffering, by being deprived of the bonus as also of any interest on the amount of their deposits.

13. The *Daily Hitavadi* [Calcutta] of the 26th October says that passengers on the East Indian Railway are often put to the greatest trouble and inconvenience owing to the carelessness and oppression of the booking clerks at the Howrah station. In one instance a Brahman woman purchased a ticket for Chandernagar at Howrah, and when she arrived at her destination she was made to pay her fare a second time, because the booking clerk at Chandernagar had been informed by wire from Howrah that the price of the ticket had not been paid. In another instance, a passenger named Kali Charan Ghosh and some others purchased tickets for Bally at the Howrah station on the 22nd October last, but as the tickets bore the date, 21st October, they had to pay their fares over again. It transpired on enquiry that a ticket with a number next preceding that on Kali Charan's ticket bore the date 22nd October. The number on Kali Charan's ticket was H62932. How came this ticket to be dated 21st October, while its predecessor was dated 22nd October? Who is responsible for this irregularity? Will the Railway authorities enquire?

NAVASAKTI,
Oct. 28th, 1907.

DAILY HITAVADI,
Oct. 25th, 1907.

DAILY HITAVADI,
Oct. 26th, 1907.

Allegations against the new Superintendent of the Presidency Jail.

The Bengal-Nagpur Railway Provident Fund.

Complaints against the booking clerks at Howrah.

(h)—General.

DAILY HITAVADI,
Oct. 25th, 1907.

14. Referring to the Dinajpur students' case, the *Daily Hitavadi* [Calcutta] of the 25th October writes:—
The Dinajpur students' case.

The boys who were alleged to have assaulted two Europeans, the Lazarus brothers, at the Dinajpur railway station, and who have been prosecuted, would have been offered up as a sacrifice before the Pujas, but for the inability of the Police to thoroughly get up a case against them. The case is a simple one. Two Europeans were beaten in the course of an affray at a railway station. There can be nothing serious in such an occurrence. But the Government of Eastern Bengal considers it of very great moment, and have made extensive preparations to conduct the prosecution. At other times a petty Muktear would have sufficed to take care of the case. But at present the Government finds itself in great peril. For how long will the British Raj endure, if boys dare to raise their hands against Europeans in this fashion? Government has engaged the services of Mr. E. Norton, Barrister-at-law. Just fancy that this eminent counsel was taken to Dinajpur two days before the date fixed for the hearing of the case. Of course Government's expenditure will be heavy. But who cares? There are still ample funds at the disposal of the Government. The carriage of the Rai Saheb of Dinajpur was sent to convey Mr. Norton from the railway station. We do not know if plantain trees were planted by the road-side, and other arrangements made on the occasion. The respectable people of the town are greatly alarmed, and the defence has been obliged to engage Mr. P. Mitter, Barrister-at-Law of the Calcutta Bar.

DAILY HITAVADI,
Oct. 26th, 1907.

15. Referring to the failure of the Weston enquiry on account of the non-attendance of witnesses to give evidence, the *Daily Hitavadi* [Calcutta] of the 26th October writes:—
The Weston enquiry.

How is it that nobody appeared to give evidence in the enquiry held by Mr. Weston into the recent Calcutta riots, although in Mr. Collin's enquiry many persons came forward for that purpose? The reason is that people have come to believe that nothing will come of the enquiry except that those shop-keepers who would volunteer to complain against the Police would incur their displeasure. Those who gave evidence before the non-official commission are now afraid lest they should come to grief for it. Moreover, as Government has announced that no compensation would be allowed to people who have suffered loss in the recent riots, what would be the gain by undergoing useless trouble? Considering how powerful the police are in these days what wonder that people should be unwilling and afraid to say anything against them?

SANDHYA,
Oct. 28th, 1907.

16. The *Sandhya* [Calcutta] of the 25th October has the following under the head-lines "The gundaism of the police and the Feringhi's hypocrisy":—
The gundaism of the police and the Feringhi's hypocrisy.

We shall ask a simple question: How was it that mehters, dhangars, and other low class people who, whenever they meet respectable people, stand aside of their own accord, could muster courage to plunder shops, beat respectable men and wrest everything from them? How could the police constables, whose fathers, uncles, brothers and other relations work as menial servants in the houses of respectable Bengalis, who stand at a distance when they meet a Babu and *salaam* him, how could they grow bold enough to commit outrages upon Bengali Babus, rob them of everything and commit rioting? If they have really grown turbulent, how was it that they created disturbance only on the 2nd and the 3rd of October, on Wednesday and Thursday, and at whose nod was it that they quieted down? Thanas are to be met with at every street corner; police constables and mounted police-men go on their rounds in every nook and corner of the town; yet on two successive days rioting took place and the police said they knew nothing and were quite innocent. Mr. Collin held an enquiry in *camera*, and the Lieutenant-Governor sent Mr. Weston to Calcutta to hold a fresh enquiry. He further asked the aggrieved people to present themselves before Mr. Weston before noon on Thursday and give evidence. The poor men had lost everything, had been severely thrashed, and further had given evidence first before Mr. Collin and then before the Babu Commissioners. And they were again asked to

repeat the old story before Mr. Weston. Nobody went to their houses to see how the shops had been looted and injured, and nobody sympathised with them. The only outcome of the wrongs they have suffered was that they were asked to repeat their mournful story to the 330 millions of gods. Even this bootless story-telling was not at all safe, as the infuriated police would be further exasperated by a true statement of facts. To do so would be to quarrel with the crocodile while living in water. But while such is the case the *Feringhi* conductors of newspapers said that many of the witnesses had perjured themselves. Has the Lieutenant-Governor taken any notice of the fact that a Sub-Inspector of the Bengal Police was most severely beaten? We have come to know that the Sub-Inspector is a nephew (sister's son) of Babu Nikhlnath Rai. If a letter be written to him at Berhampore everything would be known. After being beaten he communicated his own condition to his superior. Does Sir Andrew Fraser know anything about it? We make no hesitation in saying that the riot on Thursday took place at a hint given by higher authorities. In attempting to disperse the meeting at Beadon Square on Wednesday the police received a sound thrashing. The rioting continued all night, but nobody was arrested that night except three drunkards. But next day, just at dusk, mehters, dhangars and constables without their uniform, came in multitudes, broke houses, looted shops, ate sweetmeats, snatched away the wearing apparel of *bhadro-logs*; money, watches, watch-chains, rings and chaddars were stolen, and numberless people were arrested. Can any lover of the *Feringhi* explain to us how this strange incident came to pass? There is another thing: were all shops in Jorasanko injured? Is it not a fact that one or two shops at intervals were left out? Does anybody know the secret why these were so left out? You *Feringhi*, you have very often played the hypocrite ere now, you will be playing the same thing over again in future. But know that your old methods will not do any longer—we know them well. What do the depositions of Babu Narendra Nath Set, Vakil, point to? Why were the lights at the Lal Bazar Thana suddenly put out? Why did a crowd of constables run towards Chitpur with *lathis* on their shoulders. Another word:—You *chhota-lat* Fraser, you at least are a *pucca* Christian *padre's bachcha* (offspring). Tell us by your God, after making a salutation to the sacred soul of Jesus, your Saviour, tell us what you would have done if the disturbance had taken place in the quarter of the *goras* (Europeans) instead of in the quarter of the *kala-admis* (blackmen), if Bathgate and Co.'s shop had been injured instead of D. Gupta's, if Peliti's shop had been looted instead of our sweetmeat-shops, and if the hands and feet of genuine Europeans had been fractured instead of the heads, backs, hands and feet of our friends and relations? Would you then so listlessly entrust the enquiry to Mr. Collin or to Mr. Weston? The truth is, that *swadeshi* meetings held at Beadon Square seriously affect Natun-Bazar, Jorasanko and Barra-Bazar, thereby spoiling the *puja* sales of the *Feringhi*. It was for this reason that the *Feringhi*, for the sake of his bread, set on the police dogs at us. But all this came to a disastrous termination. *Belati* articles had no sale whatever in the northern part of Calcutta in consequence of the riots. If it be sedition to speak out one's mind, to openly say what people generally say, let it be so. We must nevertheless speak the truth. If you

* The fourth incarnation of Vishnu, who, in the shape of a man lion, tore away the entrails of the demon, *Hiranyakashipu*.

can do it, we will appear as the incarnation of *Narasingha** (*lit.* half man and half lion), and force out your entrails and so reveal your true character to mankind and expose your hypocrisy. After

we have done it, persecute and oppress us as much as in you lies. The lanterns belonging to Government were broken. You can, without the least delay, make your Municipality make good the loss. But you do not come forward to compensate the loss suffered by the people. Yet you realise 18½ annas taxes for the maintenance of the police, and make an uproar on the pretence of keeping the peace. Why do you beat a retreat when you come to actual work? If the *Feringhi*, your *sumundi* (brother-in-law) had suffered such loss as we, what would you do—what do you do on such occasions? People have found out your hypocrisy, and have traced the *gundaism* of the police to its root. Go on making a show of doing justice, and we shall calmly watch the fun.

PURULIA DARPAN,
Oct. 28th, 1907.

17. The *Purulia Darpan* [Parulia] of the 28th October praises Mr. Coupland, Deputy Commissioner of Manbhum, for his gravity of temperament, his sympathy with the people, and his desire to promote their welfare, and says that most people are sorry for his transfer from the district.

NAVASAKTI,
Oct. 29th, 1907.

18. The *Navasakti* [Calcutta] of the 29th October has the following leading article under the heading "Gagging the mouth":—

"Gagging the mouth."
Before looting the robber generally gags the mouth of the traveller. This makes the looting very easy when perpetrated away from the public gaze.

The English have so long kept us disarmed and by throwing dust into our eyes have looted all our treasures. But this sort of looting can no longer satisfy them; hence they are taking steps to gag our mouths. The English have at last found out that in order to commit looting without being hampered in any way it is necessary to throttle people.

Supposing that looting goes on well, how will you put down the power and the determination that has waked up? The English have been looting so long, and we have thrown no obstacle in their way; perhaps we had not the power to do so. But it is now two years since we learnt how to oppose that looting. The power that has emboldened and enabled us to offer resistance is not ours—it is the gift of the Almighty. The English can, indeed, gag our mouths, but to kill that new power which God has sent is beyond their power.

A gagging law has now become absolutely necessary. The English have so long stopped meetings and silenced the cry of *Bande Mataram* without any law; they have banished people without any trial. They perhaps forgot at the time that a law was necessary, but the idea has suddenly dawned upon them. A very stringent law has become extremely necessary to maintain the peace in the country.

For the maintenance of the peace a large number of regulation *lathis* was imported and the riots followed in consequence. Whose is the guilt? It is the people's, because they could not silently digest the blows which fell upon them. There was a breach of the peace, and therefore meetings must be suppressed. It is not at all necessary to enquire who is the guilty party. Regulation *lathis* were not in evidence at the Parsibagan meeting on the 17th October last, and yet we failed to discover any sign of a possible breach of the peace there, though we made careful enquiries. This single incident shows clearly what is the root-cause of a breach of the peace.

The proposed law will not allow twenty persons to meet together and hold any discussion. Our family is not constituted like the Englishman's, and the husband and the wife are not the only members of our household. There are sometimes 30 or 40 members in a family under our joint-family system. Such families must now be divided into two if the new law is passed, or the police may come and arrest all the members if they talk among themselves. If any man wishes to celebrate the marriage of his daughter, he must obtain a pass from the police a week before! As it is in market-places that people mostly discuss *swadeshi* topics, the police will perhaps put all the market people in *hajat* with the exception only of 19 persons all told. The law will probably also apply to tram-cars and railway carriages. On land and sea, in the sky and underneath the ground will the new measure be enforced. People of Bengal, here is a new weapon to gag your mouths; now prepare yourselves for it. The real import of the Indian laws is that you should grow motionless, speechless and be finally identified with the inanimate world. It is easy and natural for the inanimate world to abide by all the provisions laid down in English jurisprudence. The Bengalis must therefore give up animation and take shelter in inertness.

We shall derive one benefit if our mouths be gagged—the loss of energy that was taking place through talk will be spent in action. Disarmed we are already; if in addition we become speechless then we shall have to endure everything patiently as if we were stones. If the English have imagined that by gagging our mouths they will break our vow, then they are seriously mistaken. Truly has the poet sung: "Our chains will loosen the tighter we are bound." Then, as to gagging our mouths, how can they do it? If the heartstrings of millions of men are struck simultaneously who can stop the tremendous swell of music that arises?

If we analyse the history of our national movement during the last two years, we find that the Government has shown its unwisdom at every step. The English imagine that the people, weak, helpless and disarmed as they are, will swerve from the path of freedom for fear of persecution, and hence a fresh policy of oppression is being daily resorted to. Now the question is whether the desire for deliverance is growing less owing to the adoption of the policy of oppression by Government. It may be that for fear of *lathis* or hearing the roar of cannon a few Indians show outward loyalty to Government; but we can unhesitatingly declare that nobody has the least love for the English or confidence in them.

If the oppressions of the English had really made the people afraid or lessened their desire for freedom, how is it that *belati* goods had absolutely no sale during the Pujas? The acts of oppression, instead of lessening, have increased the yearning after freedom a hundredfold. The sense of duty to the motherland has been still more markedly awakened by the incarceration of Bepin Chandra and Bhupendranath, by the flogging of Sushil Kumar, by the dispersal of the Beadon Square meeting and the beating of inoffensive passers-by. It was for this that during the Pujas 14 anna *swadeshi* articles and only 2 anna *belati* articles were sold, and there was no contract on the Lucky Day. If even after all this anybody should think that the Indians will retire from the path of their ever-cherished emancipation, we can say little in praise of their intellectual equipment.

We ourselves are gaining very great advantage owing to the real character of the English having been revealed. Their acts of oppression have converted to the *swadeshi* cult even those who were its opponents. No amount of speechifying on our part could have effected so much. Some people fear that the proposed law prohibiting meetings will have the effect of killing our agitation. This, too, is a blunder into which we have fallen. We have been only talking so long, but the new law of the Government will set us to real work. There is nothing to cause alarm in the proposed law. Our national forces lie scattered; the new law will bring them to a focus.

It was not for the purpose of burning golden *Lanka* that *Hanuman* (the Monkey Chief) went there. His purpose was to rescue *Sita Devi* from the hands of the ferocious *Rakshasas* (demons). But the foolishness of the *Rakshasas* caused the golden city to be burnt to ashes. Similarly, we too are trying to free the gold-producing country of *Bharatbarsha* from the hands of the English: we do not mean to quarrel with the English. But it is due to the wickedness of the English that a serious quarrel is about to arise between the Indians and the entire English nation. If the English do not proceed with caution even now, then, like golden *Lanka*, they will be burnt to death in this quarrel. We shall suffer no loss whatever.

The greater the volume of oppression of the Government, the more acutely the Indians feel the pain of bondage. Foreign domination, therefore, cannot extinguish the newly-awakened yearning after freedom. The history of other subject nations of the world shows that the greater the oppression the more do the people understand their position and try to free themselves from bondage even at the cost of their lives.

This agitation of ours has not been brought into existence by any individual or any particular section of the community. God himself is our leader. If when the car of *Jagannath* actually begins to move, a man, instead of pulling it by the rope attached to it, places himself before it, he is instantly crushed under it. Similarly, the car of *swaraj* and *swadeshi* has begun to move. If you want to live, take hold of the rope attached to the car and drag it along, and you will find that you will reach your destination soon: else you will be crushed under the wheels and nobody will turn to cast a look at you.

III.—LEGISLATION.

19. The *Daily Hitavadi* [Calcutta] of the 25th October writes how the Bill for the prevention of seditious meetings is calling forth opposition from all quarters. Dr. Rash Behari Ghosh and Mr. Gokhale will protest, and the Indian Association at Lahore and the Presidency Association

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at Bombay have already sent in strong petitions against it. Protests will also come from other places. Calcutta remains silent, probably because she anticipates no good to result from her protest. Anyhow, so far as one knows, Government will do what it is resolved on doing, heedless of all protests.

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20. Referring to the strong opposition to the Seditious Meetings Bill all over the country, the *Daily Hitavadi* [Calcutta] of the 26th October writes:—

"The gagging law."

People are asking whether those who drafted the Seditious Meetings Bill have not gone off their heads. When a number of people congregate on the occasion of a party, a *puja* or other ceremony, or when they gather in a tram-car or at the bathing ghât, they naturally talk about the present state of the country. But whenever their number will be twenty, they will be liable to be arrested by the Police for sedition. All *pujas* and other ceremonies, including Municipal meetings, must therefore be stopped. None who are not absolutely crazy can credit people with the possession of sober sense who can call such gatherings public meetings and lay down such monstrous provisions. It goes without saying that the very fact of the Government making such a law is an unmistakable sign of its weakness.

MEDINI BANDHAY,
Oct. 28th, 1907.

21. In a leader under the heading "The Gagging Bill or the Bill for Preventing Meetings," the *Medini Bandhav* [Midnapore] of the 28th October says it is extremely distasteful to the officers of the Government that we should ventilate our grievances in meetings, and advise our countrymen to be self-reliant in order that their grievances and complaints may be redressed. The ordinance passed before had been meant to be a repressive measure, but in spite of its thoroughly severe character, it has failed of its object; and hence it is doubtful if the new measure will be successful either. Besides, the proposed law is likely to be a source of much mischief. If in large gatherings, which are generally held in this country on occasions of *pujas*, weddings, and various other social functions, the conversation happens to lead to a discussion of the present system of administration, will such gatherings be considered to be public meetings and will such *puja* or wedding be liable to be stopped if the Government chooses to do so? Does the Government see that wicked men may take advantage of the proposed legislation to do mischief to innocent people when they may be celebrating a *puja* or performing a *sradh*? The severe measures that the officers of the Government are passing every day remind us of the true prophecy of the poet who says:—

"The tighter their cords become.
The more our bonds shall loosen;
The fiercer their eyes are,
The wider our eyes shall open."

NAVASAKTI,
Oct. 28th, 1907.

22. The Seditious Meetings Bill does not in any degree frighten the *Navasakti* [Calcutta] of the 28th October which thinks that this law will assist in bringing to a focus the popular strength, though in what way no one knows now. The newly awakened strength of the people is incapable of being repressed by any law or any amount of oppression.

The Seditious Meetings Bill.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

DAILY HITAVADI,
Oct. 28th, 1907.

23. Referring to the measures which Government proposes to take for the relief of the impending famine, the *Daily Hitavadi* [Calcutta] of the 28th October says that beyond proposing to advance *tuccavi* loans Government appears to have done very little, although cries of distress are heard all round. Will the time for granting relief then come when villages are depopulated? The respectable poor who subsist on the miserable pittance they earn by service are the parties who must be the worst sufferers. They cannot go to the relief works and their wives and daughters cannot appear in public. What does the Government propose to do for these classes? What Aswini Babu did at Barisal last year must be done this year everywhere in the whole of India, if the people are to be saved from death.

The impending famine in India and relief measures of Government.

24. Referring to the famine and pestilence that are very likely to rage in the Midnapur district and which have already made their presence felt amidst the people, the *Medini Bandhav* (Midnapur) of the 28th October advises the local rajas, zamindars, and other wealthy gentlemen to see that what little of the produce of the district can be saved from the drought—and in some places the floods—is not carried away from the district by white traders.

MEDINI BANDHAV,
Oct. 28th, 1907.

Bandhav (Midnapur) of the 28th October advises the local rajas, zamindars, and other wealthy gentlemen to see that what little of the produce of the district can be saved from the drought—and in some places the floods—is not carried away from the district by white traders.

25. The *Medini Bandhav* [Midnapur] of the 28th October has the following in a leaderette under the heading, "It cannot be borne any longer :"—

MEDINI BANDHAV,
Oct. 28th, 1907.

So far as we can see famine will perhaps make a permanent stay in this country like malaria, cholera, etc. Entwined in the hundred evils of the indomitable white serpent, Golden India, the playground of Annapurna (the goddess of plenty), the granary of the world is smarting under the agony caused by the (serpent's) stings and by the bleeding.* Look all round you, if you have eyes, and you will find misery, grief and wailings everywhere. Innumerable white leeches have set themselves all over the Mother's body and are filling their bellies by sucking her blood, while we, the 30 crores of the worthless sons of India, are only looking on. There is a limit to patience. Flesh and blood cannot indeed put up with this terrible suffering caused by poverty!

* Figuratively stands for the draining of the country's wealth.

26. The *Purulia Darpan* [Purulia] of the 28th October says that the condition of the paddy crop in Manbhum is deplorable. A cry of despair rises from every village. The sky is cloudless, and the fields that appeared green a month ago are now all parched. The tanks are dry. The *rabi* crop is also gone. The people of Manbhum are extremely poor, and their only hope lies in Government. The writer saw the condition of the mufassal people with his own eyes, and invites the local authorities to visit the distant villages and ascertain their condition.

PURULIA DARPAN,
Oct. 28th, 1907.

27. The *Nihar* [Contai] of the 29th October says that the drought has done considerable damage to the crops at Paharpur, Ramnagar, Raghunathpur, Bhagavanpur, Herya, Khejuri, Mugbeaya and other villages in the Midnapur district, and that they are likely to be visited by famine.

NIHAR,
Oct. 29th, 1907.

VI.—MISCELLANEOUS.

28. The *Daily Hitavadi* [Calcutta] of the 22nd October says that, unable to stop *swadeshi* and boycott by persistent repressive measures, the Government of India has lost its temper. In its anxiety to save the British Indian commerce from ruin it has grown thoroughly reckless. This has been proved by every one of its acts. But it prefers to conceal the real truth from the public view and professes to put down what it calls unrest in the country. Let the considerations of British commerce be all in all with Government, and let the 300 millions of its subjects look upon it as robbers and monsters. But do they ever think what will be the end of all this?

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29. The *Daily Hitavadi* [Calcutta] of the 25th October publishes a letter received from the Indians residing in Philadelphia expressing sympathy for Babu B. C. Pal in his incarceration, and exhorting the Calcutta students to manfully fight "freedom's battle" which they have begun and congratulating them on the firmness and courage which they have shown in their encounters with the police. The letter concludes with the following quotation :—

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The sterner the blows that they deal,
The mightier will the waves be.

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Rakhi celebration in the
Muffassal.

30. The *Daily Hitavadi* [Calcutta] of the 25th October publishes accounts of the *Rakhi* celebration at various places in the muffassal.

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31. The *Daily Hitavadi* [Calcutta] of the 25th October writes:—The

The new cult of India and our sky is overcast. The darkness is thick. Poverty, famine, humiliation, harassment and oppression, official wrath and official chastisement, all are present together. A violent tempest is foreshadowed. Overhead, lightning flashes out every moment, the thunder roars and flaming meteors run hither and thither about. The astounded Indian stands breathless with his eyes transfixed upwards. It is long since such direful days were seen in India. Such troublous times manifested themselves once during the closing period of the reign of the Emperor Aurangzib.

Continuing the paper notices how Dr. Mann, the Principal of the Poona Agricultural College, in speaking recently of the growing spread amongst all classes of the people of a grand spirit of nationality, spoke also of what may be described as a new cult directed to the worship of their land of birth, which is fast spreading amongst them. The paper then proceeds:—

There is no manner of doubt that the internal condition of India is at the present time many hundreds of times more complicated and saddening than in the past. In reflecting on it critically one is overcome with a feeling of deep despair and apprehensions of inevitable destruction. The troublous situation of the present is a hundred times more terrifying than that in the closing days of Aurangzib's rule. The social fabric which firmly withstood thousands of inundations has now got shaken to its very foundation. It is impossible to save India from destruction now by anything except a combination of the entire Indian people into a great nationality. And every thoughtful man will admit that to the formation of such a nationality the cult of nationality spoken of by Dr. Mann is the one proper means. A Japanese gentleman on one occasion being asked what his religion was, responded that his religion was the religion of Japan. Similarly henceforth every Indian if similarly questioned must reply that his religion is the religion of India. As *Benzai* is the cardinal principle of the religion of Japan, so is *Bande Mataram* that of the religion of India. Mother India is the deity who is worshipped in the religion of India. The *shastras* declare all creation to be a manifestation of the *Adya Sakti Bhagavaty* (the Goddess of primal force) and India being the place which may be held to be her ideal creation, she may be said to be manifesting her own self in the form of India. In the name of the Mother and through the influence of the *Bande Mataram* mantra (hymn), Bengalis ever known as cowards, are at the present moment prepared even to sacrifice their lives. Can one after this refuse to believe in the great national cult of India? It is the great duty now of all Indians to propagate this new cult and to make India the one thing in life they live for. The day has dawned on India of a great union, of a great nationality. Times of trouble will pass away and happy days will soon come. Be more steadfast in observing the *swadeshi* vow and in boycotting things of foreign make.

DAILY HITAVADI,
Oct. 26th, 1907.

32. Commenting on Mr. Morley's speech at Arbroath, the *Daily Hitavadi* [Calcutta] of the 26th October writes:—

Mr. Morley's Arbroath speech.

At last Mr. Morley has made it clear why the Government of India, heedless of its own laws and regulations, is sending us to jail, banishing us, gagging newspapers and imprisoning their editors, employing the Police and the Gurkhas to harass us at every step, has imperilled the honour of our women, our property and riches and our respectability, is throwing us into the fire of sedition which it has kindled all over the country and is about to pass the gagging law to stop our mouths. We knew beforehand that great pressure had been put upon the Government of India, and that the Indians were going to be crushed to death under it. The darkness of our doubts has been dispelled at last. Honest John has now fully revealed his true nature.

He did not stop here. He went on to say that he had not "shelved, in certain Indian transactions, the principles of a lifetime," and that "his anchor held." We have, however, made a diligent search and we have failed to find out the high-souled John Morley, the biographer of Gladstone and other great men, in our present Secretary of State for India. But there is no doubt that this incident has enabled us to make a great advance towards obtaining a clear insight into English character.

Referring to the recent utterances of the Bishop of Lahore, Mr. Morley asked:—"Does any one want me to telegraph to Lord Kitchener to disband the Native Army and send home the British contingent, and bring away the whole of the Civil servants? How should we bear the stings of conscience, when we heard through the dark distances the roar of confusion and carnage in India?" But who asks the English to evacuate India all on a sudden? Instead of leaving India like an irresponsible person whose self-love has been wounded, why do not the English prepare to return to their own country in ten years from this time after conferring, gradually in all sincerity of heart, higher privileges on the Indians and without standing in the way of their progress? In that case it will not be necessary to shed such copious tears like the cat weeping for the fish.

Mr. Morley denied that Ireland was analogous to India and expressed the hope that the Government of India would not be hurried by the anger of impatient idealists. He predicted that if India to-morrow became a self-governing colony, disorder would follow. Really, Mr. Morley's heart bleeds to think of the miseries of India! It is for our good that he hesitates to grant us self-government, and is averse to trouble us, Indians, who live in the torrid zone, with the burden of a furcoat which is so comfortable a garment in Canada. Who can after this, hesitate to call Mr. Morley a friend of India?

Mr. Morley said he would not be hurried into repression by the argument that Orientals do not understand toleration. He would not, even if he could, hand over the moon to those who would have him do so. Oh, what an exhibition of honesty on the part of honest John Morley.

The nectar-like words of good Morley hear,
As Reuter reports for those that have ear.

33. The *Daily Hitavadi* [Calcutta] of the 26th October says that English merchants, though they enrich themselves by their trade in India, yet have a bitter hatred of the children of the soil. Their shortsightedness is gradually ruining their trade in this country. It is doubtful if the *Swadeshi* movement would have at all come into existence but for the eagerness which Anglo-Indians evince in humiliating Indians. As an instance in point, the writer mentions how Babus Jatramohun Sen and Dhirendranath Khastgir were refused first class tickets by the steamer clerks of Messrs. Turner, Morrison & Co. of Calcutta, whose steamers ply between Chittagong and Cox's Bazar, because, as the clerks said, there was a European passenger in the first class and their masters had issued orders that first class tickets should not be issued to Bengalis on such occasions. As a remedy it is proposed that a *swadeshi* Steamer Company should be established and Bengalis should boycott Messrs. Turner, Morrison and Company.

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34. The *Daily Hitavadi* [Calcutta] of the 26th October quotes figures to show that infant mortality has greatly increased since 1901. What, asks the paper, can be the cause of such a state of things? Can it be denied that unwholesome food, dirty clothing and vitiated air are its main causes? Again, are not these three causes due to poverty alone? How can it be said that ignorance of the laws of health is on the increase after 150 years of British rule in this country? The inevitable conclusion therefore is that the poverty of the people is at the root of this unhappy state of things.

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35. The *Daily Hitavadi* [Calcutta] of the 26th October writes:—
"How fear can be dispelled." An ex-Lieutenant Governor of Bengal is said to have proposed that in the ensuing cold season those places in Eastern Bengal where unrest is most rampant should be chosen for military reviews, the object being to strike terror into the hearts of the people by a display of the might of British soldiers and by that means to break the force of the *swadeshi* movement and win the people back to loyalty. The *Englishman*, the country's most sincere friend, supports this proposal and draws Lord Kitchener's attention to it. The writer is also of the same opinion, and thinks that if the proposal of the Ex-Lieutenant Governor is given effect to, it will have the effect of shaking off the people's fear of British soldiery.

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DAILY HITAVADI,
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36. The *Daily Hitavadi* [Calcutta] of the 26th October is glad that on the 15th October last, the Akbar festival was celebrated at Bombay by the National Union and at Baroda by a band of patriotic youngmen. At

The Akbar festival in Western India.

the time of the Sivaji festival in Calcutta, Babu Narendra Nath Sen proposed that similar festivals should be held in honour of Akbar, Maharana Pratap, Ranjit Sing and others, but nothing has as yet been done in that direction. Akbar brought about the union of Hindus and Mahomedans in India and the writer hopes that festivals will be held at all places in the country in memory of such a great man.

DAILY HITAVADI,
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37. With reference to Mr. Morley's recent speech at Arbroath, the *Daily Hitavadi* [Calcutta] of the 27th October writes:—

Mr. Morley's speech at Arbroath.

What we understand from this speech is that so long as the sun and the moon exist in the heavens, so long will the English remain in possession of India like Yakshas*. India will have to put up submissively for all time with their arbitrary rule and influence. The opinion which has been expressed by men like

* A fabled kind of beings, who are supposed to guard the riches entrusted to them.

Mr. Keir Hardie and others in favour of introducing into India a system of government analogous to the self-governing systems of Canada and other British Colonies has been characterised as the ravings of a heated brain. For the good of India, the Englishman in his kindness will certainly never translate these ravings into action.

Time was when English statesman like Gladstone, Bright, Fawcett, Macaulay and others used to declare that it was to bring about India's welfare that the English had undertaken the charge of governing India. As soon as the people of India gained fitness to conduct the government of the Empire, it was to their hands that the English would make over the charge of administration. The sense of the Proclamation of Queen Victoria was exactly the same. And relying implicitly on these words of encouragement, the Indians were so long silently looking forward with hope. But after all this time the dream of disappointed hope of the Indians has been disturbed. The Indian deluded with expectation as he was, if he had not been overcome with this sleep of stupefaction, would long before this have been able to see through this hidden web of the political cunning of the English.

It is now about half a century since the British Government directly took over the helm of the Indian ship of State. From the very outset, while they have professed to seek India's good, they have always practically adopted a line of action having the opposite tendency. The English education which they have been at pains to spread in the land instead of developing the real manliness of the Indians has converted them gradually into an inferior class of clerks, bound with a hundred bonds of subjection and dependence. By having brought the entire country under the operation of the strict Arms Act, they have made of the people of India a class of cowards incapable of self-defence. Through the imposition of various kinds of duties they have brought about a complete decline of India's industries and commerce, and further they have in the name of free trade thrown open the doors of the store house of India completely to the British mercantile community and brought the people of India into the last stage of want and poverty. For long have the English been engaged in deciding upon a means of restraining the pen of the educated Indian. By providing for the collection of an excessive land-tax and of various other taxes, they are drawing even the very marrow from the bones of the Indians, reduced to skeletons, stricken with starvation, constantly diseased and distressed in body and mind. To impoverish the Zamindars of Bengal the English Government has for long been resorting to various tricks to break its promise regarding the Permanent Settlement. In the trial of offenders they have betrayed a terrible partiality by having differentiated between the black and the white, and thereby jeopardised the lives of the blacks at the hands of the whites and encouraged the harassment and humiliation of Indian females in all places. The whites insult Indians at the least provocation. They monopolise all the higher offices of the public service and all honour. Government shrinks from giving to the hungry dog-like Indian even a handful of the leavings of the whites' table.

Seeing that the Indians are now devotedly working for their own good without any eye to the interests of the British merchant, the English at last are about to reveal themselves in their true colours by throwing off the mask of profession of looking to the welfare of the Indians. All officials including Mr. Morley have girt up their loins to trample the Indians down. They do not hesitate even to gag their mouths. It remains only to shoot them dead in the public streets. Perhaps even that will not long remain undone. That is why as regards redress at the hands of Government the out-look is one of unrelieved despair.

38. The *Daily Hitavadi* [Calcutta] of the 27th October notices how an Urdu newspaper of the Punjab, the *Zemindar* of Karmabad, exonerates Lajpat Rai from all share in the attempt to induce some of the Native officers of the army to protest against the Canal Colonies Bill. The truth was that the canal colonists were many of them retired military men and the Native officers of the army were approached by them.

DAILY HITAVADI,
Oct. 27, 1907.

39. The *Daily Hitavadi* [Calcutta] of the 27th October notices how Mr. Keir Hardie lately said that the English public had no decided views about the grant of Self-government to India and then proceeds to urge that the solution of the problem of winning Self-government by India rests not with the English but with the Indians. If the latter bestir themselves the English cannot but grant whatever is asked for.

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Oct. 27th, 1907.

The paper also notices with approbation a recent expression of opinion by Mr. Hardie that students should be permitted to discuss political topics at meetings of their own.

40. The *Daily Hitavadi* [Calcutta] of the 27th October in noticing the manner in which the *Daily News* of London and certain other newspapers in England are writing in connection with Mr. Keir Hardie's tour in India, suggests that the men responsible for dissemination of such opinion should be removed from the editorial chair.

DAILY HITAVADI,
Oct. 27th, 1907.

41. The *Daily Hitavadi* [Calcutta] of the 28th October says that the *swadeshi* movement bids fair to be permanent despite the persecutions of Government and characterises the scepticism of the *Empire* newspaper on the point as being absolutely baseless. If *swadeshi* work should continue at its present rate, Manchester must close its door in a year or two. If after all that has happened, anybody should be doubtful about the future of the *Swadeshi* movement he must be held to be very shortsighted indeed.

DAILY HITAVADI,
Oct. 28th, 1907.

42. Referring to the letter written by a Missionary lady in the *Englishman* newspaper, in which she says that Hindu ladies now-a-days teach their sons and daughters the principles of *Swaraj* and to hate the English, with the result that the little ones now insult Englishman and ladies by shouting *Bande Mataram*, whenever they meet them, and to the allegation by the same writer that some Hindu ladies visit villages preaching that plague and malaria are due to the misgovernment of the country by the English, the *Daily Hitavadi* [Calcutta] of the 28th October says:—Government will probably take this lady at her word and employ detectives to arrest zenana ladies. And when these ladies come to be arrested, the cup of the people's misery will be full. The lady is afraid lest evangelical work in this country should cease, and Missionary ladies leave the country for want of occupation.

DAILY HITAVADI,
Oct. 28th, 1907.

43. In narrating how Mr. Keir Hardie lately stated to a pleader at Khera in Guzrat that the English people would not assist Indians in gaining self-government, the *Navasakti* [Calcutta] of the 28th October writes that the acquisition of self-government in India depends entirely on the efforts of the Indians themselves. India will most certainly gain independence like other countries on earth, if her sons forgetting their petty self-interest combine and devote themselves to the service of their common mother-country.

NAVASAKTI,
Oct. 28th, 1907.

NAVASAKTI,
Oct. 28th, 1907.

44. With reference to the statement that the police kept away from the demonstration at Greer Park on the Partition day in pursuance of an agreement to that effect entered into between Mr. Gait and the Hon'ble Babu Bhupendra Nath Basu, the *Navasakti* [Calcutta] of the 28th October writes that the reason why the police were not present on this occasion will be appreciated by men who were present on the occasion of the Beadon Square riots. It was well for the police that they had the foresight to keep themselves in hiding on this occasion. Those who were present at that meeting and heard the thud of the 10,000 *lathis* carried by the crowd can well understand what would have befallen the police had they been present there.

PURULIA DARPAN,
Oct. 28th, 1907.

45. The *Purulia Darpan* [Purulia] of the 28th October says that the Chief of Panchkote in Manbhum is a very popular and generous-minded man, and deserves the title of Raja from Government. He comes of an ancient and highly respectable noble family, and Government's neglect in recognising his merits is indeed regrettable.

DAILY HITAVADI,
Oct. 29th, 1907.

46. In pointing out that sugar produced in the Formosa Isles is expected soon to find its way into the markets in India, the *Daily Hitavadi* [Calcutta] of the 29th October expresses a hope that no Indian will treat this sugar as *swadeshi* sugar, as some of them now do hold Japanese silk to be *swadeshi*.

DAILY HITAVADI,
Oct. 29th, 1907.

47. In reporting how so far only Rs. 12,000 has been subscribed in India to the Clive Memorial project the *Daily Hitavadi* [Calcutta] of the 29th October writes that if the call for subscriptions had come from Lord Minto or Lord Kitchener, lakhs would have been subscribed by this time. Lord Curzon was wrong in expecting that his appeal would meet with a ready response from Indian noblemen and Indian Civilians, because while Viceroy he was held in awe and honor by them.

DAILY HITAVADI,
Oct. 29th, 1907.

48. The *Daily Hitavadi* [Calcutta] of the 29th October has the following:—
The Government's door is barred, and (the prospect) in that quarter is (one of) dark despair. They to whom we were hitherto looking up expectantly are devoid of attachment (to us), and have forgotten their duty. From the very day on which we vowed to boycott things foreign, we have had the gates of the rest of the world shut against us, it is vain to look for considerate treatment and generosity in this world of traders and of shopkeepers. Even the neighbouring (Empire of) Japan has taken up an attitude of opposition to our vow. This wide world is a shop on an enormous scale in which self-interest is the commodity of trade. Between one ruler and another the relation is one of exchange of interests. In the relations between the ruler and the ruled also, unmitigated self-interest is the predominating element. The loyalty of the governed is of no value. The days of Rama and of Rama's rule are both gone. Return home now (*i.e.*, devote your attention to matters relating to your hearth and home).

Our room is cracked in a hundred places. For long have we, leaving our home, been wondering outside. The empty home has got dilapidated, has become enveloped in darkness, full of dirt and bad smell. Outside it is cloudy and dark, the storm blows strong, the thunder roars frequently over-head, the lightning flashes out, meteors run flaming hither and thither, and rain and hail pour heavily down. Wealth, honour, fame, dignity, courage, heroism, and manhood, all have vanished, and instead have come constant wailings for want of food, grief, distress of mind, famine, plague, humiliation, harassment, dependence, subjection, and the thousand bonds of servitude with all their accessories. Even the power to make fellow-sufferers know of our heart-felt miseries by writing of them is being daily curbed. We are at last about to lose even the power to weep in the wilderness.

In what hope and expectation do you even now like a vagabond wander about under the sky without any shelter, in an empty, barren, mirage-filled desert? It is not a hope, but an illusion.

Repair your home. If the darkness has come, let it. The storm has come and brought in its train the lightning, the clouds, the meteor, and the rain of hail; let it come. Let the gloom thicken into a deeper gloom. Why should that terrify men, who are descendants of Sarvabidya, the votary who propitiated the Goddess Kali by performing his meditations while sitting on a

* It is a most difficult operation requiring superhuman courage and application.

corpse*. In the performance of the Yoga, unless the posture of the body becomes immovable and firmly fixed, success cannot possibly be gained.

One must devote oneself to meditation in self-contented state.

The suppression of public speech and writing will do us good instead of evil. We shall now be able in the privacy of our homes to devote ourselves to meditation, freed from the noise outside. And in this state of meditation we shall in our inmost being hear the blissful words of the Mother and be able to decide upon a proper course of action.

Of the thirty crores which make up the population of India twenty are ignorant and poor cultivators. Of the remaining ten crores, nine crores and ninety-nine lakhs are thoughtless and aimless beings blind in their ignorance. It is this huge collection of humanity which is the Birat (great) Purusha* spoken of by the *shastras*. Our Mother in herself is both the Purusha† and Prakriti‡. The land of India is the manifestation of her aspect as Prakriti, this huge collection of humanity represents her aspect as Purusha.

*The male principle in creation.

†Original and unformed matter.

‡Also the creative principle in the universe regarded as a female.

And henceforth, divesting ourselves of all other interests, we shall have always to keep ourselves engaged whole-heartedly in the worship of the Mother in Her aspect as Purusha. Every man and woman of India, stricken with starvation and disease, becomes therefore an object of worship to us as a part of this great Purusha. It is beyond our power and unnecessary for us to thwart a strong ruling power in what it does. The officials are certain to do whatever they will be prompted to do by the impulse of tyranny. Let us in the privacy of our homes silently shed tears and beg for strength from the Mother through meditation. If we become strong with that strength no abashment, humiliation and oppression inflicted on us by our rulers will be able to overcome us and make us swerve from our vow. Unless in this way we conquer all our obstacles, we shall not be able to become really attached to the Mother and the country will not be roused either.

With Kabyabisharad and Upadhyay dead, Bepin Chandra in prison and Surendra Nath old and worn out, there is at the present time a serious want of a priest to perform worship to the Mother, but if we combine and worship the Mother whole-heartedly, though we are all ignorant and poor in spirit, She will be propitiated. Devote yourselves to work. Except propitiating the Mother there is no course open to you. Devote yourselves to work. There is much work yet to do. Return home. Will you even now remain left outside?

49. The *Sandhya* [Calcutta] of the 29th October quotes certain sayings of the late Brahmabandhab Upadhyay, the Editor of the paper, as follows:—

Sayings of the late Brahmabandhab Upadhyay.

"Oppression and tyranny are of no consequence to a people who consider it a sin to identify the body with the soul. Who can oppress a people in whose view the physical body is so contemptible as to be fit to be thrown away like a piece of torn rag? Those who think that the body is everything are afraid of oppression. What need I fear as I am a Bengali Brahman? If the *feringhi* should dare to put me to the rack, I shall throw my body before his face as if it were torn Thanthania* slipper."

*A place in Calcutta well known for the manufacture of country slippers.

Again, he said:—

"I fear the black *feringhi*, who has been infatuated by *feringhi* manners and customs, even more than I fear the *feringhi* race. Our country, our people, our social system, which are all so excellent, seem to be all blasted by the hot wind of *feringhi* luxury. To save the country and the nation the dirty stream of *feringhi* manners and usages must be put a stop to, and the people must be persuaded to believe that these are not suitable to our

SANDHYA;
Oct. 29th, 1907.

constitution, and must therefore be harmful. What is harmful should be rejected by all means. Owing to a strange and unnatural love for *feringhi* manners, they have passed current in this country. To get rid of this love, we must create dislike."

The writer thus comments on the above:—

Whoever understands these words will understand the high ideal of the *Sandhya*. He will see that we are not haters of the *feringhis*, but we hate *feringhi* manners and customs, as these are not suitable to our country. What ever the religion of a person, he should be a genuine Bengali. This is the lesson which Upadhyay used to teach.

DAILY HITAVADI,
Oct. 30th, 1907.

50. The *Daily Hitavadi* [Calcutta] of the 30th October writes that now that Upadhyay, the guiding spirit of the *Sandhya* whom the Government intended to bring to punishment, is dead, it behoves the latter not to press the

Suggested withdrawal of the cases against the *Sandhya*.

two prosecutions now pending against the paper in question, unless it is actuated by vindictive motives.

DAILY HITAVADI,
Oct. 30th, 1907.

51. The *Daily Hitavadi* [Calcutta] of the 30th October writes:—

"The remedy for the unrest." The conduct on the part of the governed which four or five years ago would not be noticed at all by officials is now-a-days made by the same officials an occasion for resorting to a policy of severity and oppression. That the European officials should try their best to stop the *swadeshi* agitation is not at all strange, since that agitation, from its very commencement, has inflicted distinct injury on the European mercantile community. But it is matter for surprise that Europeans should now-a-days lose their temper at the mere utterance of *Bande Mataram*. Why should this cry affect them so now, when it did not so affect them before?

Before this *swadeshi* agitation was started, the officials knew that, in spite of all the efforts of the conductors of the National Congress and of patriotic writers and speakers, the sleeping Indian was not easily to be roused. That was why even stirring poems like Hem Chandra's *Bharat Sangit* was allowed to be published without opposition. But the officials have realised now that the Indians have really awoke from their sleep, that they are genuinely trying to take their stand on their own strength. A man in sleep may throw out his hands and legs and may talk, and these movements of his may be disregarded as implying nothing, but what a man does and says when awake has always a meaning and a purpose. Rousing speeches and poems from the lips of the sleeping Indian were hitherto dismissed by the officials as the random talk of a man asleep, but they realise quite well that what the Indian does or says now, when he has shaken off his sleep, is not without a meaning or a purpose. To those who could not understand or believe the situation at first, it has been brought home by the diminishing sale of *belati* goods.

So far the officials had been playing at pleasure, so to speak, with the deluded insensible Indian. They made laws to suit their own convenience and interest and the Indians uncomplainingly and respectfully acquiesced in these. They increased the taxes as they chose, imposed the road and other cesses on rent-free lands, and the sleeping Indian with bowed head paid them up. So long it was the era of sleep in India. But now that the Indians have awoke, a different system of Government from that which obtained in the era of sleep has become necessary.

Herein has arisen a difference of opinion between the people of India and their rulers. The Indians declare that they are no longer overcome with sleep; that they have awoke; that they do not, as of old, regard themselves as ignorant and insensible; that they possess wisdom, knowledge and intelligence, and hopes, aspirations and wishes; that if they are to be kept in a state of contentment, their rulers should guide their conduct with an eye to the change which has come over their mental condition; that they are as the other nations of the earth are, and that they ask for the treatment that Canada, South Africa and Australia get. But the officials, heedless of what the Indians may say, persist in their previously adopted line of government. Although they realise that the Indians have awoke, their actual practice belies this belief. The utterance of *Bande Mataram* by our boys proclaims to the terror-stricken heart of the official the news that the Indian has awoke. But when highly

respected leaders of the country approach them with prayers for the colonial system of government, they solemnly assure them that the Indians have not yet become fit for political rights.

So long as the Indians were asleep, they waited expectantly for the future, but they realise now that even if they wait till eternity, they will not be considered fit for political rights by the officials. So there is no hope of gaining political rights from these officials. But can one forget the pangs of hunger, even if one learns that no alms is to be expected from the person appealed to? Upon the acquirement of the rights for which the Indians are now struggling, their very existence hangs. Unless self-government is introduced into the country, there is no doubt that India will become extinct a short while hence. How long can Indians continue existing if the foreign officials are to go on spending India's money at will and Indians stricken with hunger are to go on dying in swarms of plague and malaria?

That is why most Indians have now girt up their loins to gain self-government with their own strength. The officials will not be able by any means to make Indians swerve from this vow. As some foolish woman when unsuccessful in lulling the infant on her lap to sleep thrashes it and so makes sleep the more difficult for it, so our shortsighted officials are trying by a resort to a severe system of rules to put the awakened Indian to sleep again.

Verily the oppression of the officials is gradually raising higher the aspirations of the Indians, and strengthening their longing for self-government.

The prevailing unrest will not be allayed unless the officials alter their previously pursued line of policy. Wherever collisions have broken out between the officials and the people it is invariably the governing authority which had to bow its head to the popular power. It will be so in this country too. This unrest will not disappear until the officials acknowledge their mistake and grant the people the political rights they pray for. The officials, inebriated with the pride of empire, may for the present dismiss what we say with contempt, but what we say affords the only means of re-establishing peace in India.

52. In noticing how the *Englishman* recently called on Government to punish a party of educated Bengali ladies who are alleged to be spreading sedition in the zenanas of India, the *Navasakti* [Calcutta] of the 30th October writes:—

NAVASAKTI,
Oct. 30th, 1907.

We believe Government will try to comply with this request of our contemporary. The times are such that it is no longer necessary to bring the oppressions committed by the English home to anybody by means of speeches. There is no one left now who does not know the English for what they actually are. What will be the good then of imprisoning one or two individuals? All efforts to suppress sedition will be vain, short of one to deport or imprison the entire Indian population.

53. In noticing how the *Englishman* newspaper of Calcutta, in view of recent happenings at Nagpur in connection with the National Congress, counsels all intelligent well-wishers of the country to refrain from joining that body, the *Navasakti* [Calcutta] of the 30th October writes that the sooner hypocrites and loyalists cut off all connection with the Congress, the better will it be for the country; for to serve the country and be loyal at the same time is impossible. If one is to work for the country, one must absolutely cut off all relations with Government.

NAVASAKTI,
Oct. 30th, 1907.

54. The *Sandhya* [Calcutta] of the 30th October publishes a poem with reference to the "ascension to Heaven" of Brahmabandhav Upadhyay.

SANDHYA,
Oct. 30th, 1907.

55. The *Sandhya* [Calcutta] of the 30th October publishes a parody of a Bengali lullaby, ridiculing the attitude of certain public men in this country (probably including Mr. S. N. Banerji) who, though they do not bear the burden and heat of the day, nevertheless appropriate all the credit and aspire to the leadership.

SANDHYA,
Oct. 30th, 1907.

56. In discussing the cause of Upadhyay's death, the *Sandhya* [Calcutta] of the 30th October writes that some attribute it to hydrophobia and others to tetanus. If it was a

SANDHYA,
Oct. 30th, 1907.

case of tetanus, was it through any fault of Dr. Mrigendra Lal Mittra, or was it through defective nursing that he contracted it? As for the supposition that it was hydrophobia, the conductors of the *Sandhya* know that Upadhyay was not bitten by any dog during the last 18 years. Further, the young man who sat up with Upadhyay on his last night on earth testifies that when ice was administered to the patient freely that night he did not start thereat in any way. Why did not Mrigendra Babu go and see the patient when at 2 o'clock on the night in question he was roused from sleep and told of Upadhyay's critical condition? Captain Hayward took no part in treating Upadhyay; how is it then that it is stated that the Captain administered chloroform in the last stage and that death ensued instantaneously. Why was not the cause of Upadhyay's death found by an examination of his corpse before it was made over to his friends?

Why did Dr. Kedar Nath Das laughingly dismiss the possibility of tetanus supervening, when he was told by some friends that Upadhyay's eyes had become yellow and that his jaws had been aching? Why was not some leading doctor summoned to examine Upadhyay, when after 9 on Saturday night his condition became distinctly worse? Why have not the hospital authorities published an account of Upadhyay's illness and death yet? A terrible suspicion has taken possession of the minds of many people. It was because Upadhyay regarded Mrigendra Babu as a friend that he agreed to go to the Campbell Hospital. He would have else preferred the Medical College Hospital. And well he, Mrigendra Babu, played the part of a friend by refusing to leave his comfortable bed and stand at the bed side of his dying friend.

Is an operation for hernia ordinarily fatal to a man of Upadhyay's strong physique? Will the Government make an inquiry into the matter?

URIYA PAPERS.

SAMBALPUR
HITAISHINI,
8 pt 28th, 1907.

57. The *Sambalpur Hitaishini* [Bamra] of the 28th September states that cholera prevails in Raira in that State.

URIYA AND
NAVASAMVAD,
Oct. 2nd, 1907.

58. The *Uriya and Navasamvad* [Balasore] of the 2nd October complains that there is no waiting room for the 1st and 2nd class passengers at the Bhadrak station on the Bengal-Nagpur Railway line. This is no doubt very inconvenient and it is hoped that the want will be removed before long.

URIYA AND
NAVASAMVAD,
Oct. 2nd, 1907.

59. The same paper is of opinion that the Beali and Sarada crops in Orissa have been much injured by high floods. More than two lakhs of people are in distress. Help from Government is coming, but it is too late and nominal. The tuccavi advance system is not effective. Help in order to be effective and real should be given freely, for all classes of people have been seriously affected.

URIYA AND
NAVASAMVAD,
Oct. 2nd, 1907.

A proposal to remit land revenue.

60. The same paper requests the Government to remit the land revenue in the flood-affected parts of the Balasore district this year.

URIYA AND
NAVASAMVAD,
Oct. 2nd, 1907.

61. The same paper suggests that grain golas should immediately be opened in different parts of the district. Grain dealers who have stocks in the mufassal should be forced to sell paddy to the people at reasonable rates. Export of rice and paddy from Orissa should be stopped this year. The Revision Settlement operations should be suspended, if not discontinued. Unless these measures are adopted promptly, people will die of starvation and the relief measures of Government will not mitigate their distress.

URIYA AND
NAVASAMVAD,
Oct. 2nd, 1907.

A proposal to remit the chaukidari tax.

62. The same paper suggests that the chaukidari tax should be remitted at least for two quarters.

URIYA AND
NAVASAMVAD,
Oct. 2nd, 1907.

63. The same paper explains the meaning of the expression "domiciled Bengali," and observes that Babu Kartic Chandra Chandra, B.A., son of Rai Jogeswar Chandra Chandra Bahadur is not a domiciled Bengali. He should not, therefore, on that ground have been nominated for an appointment.

in the Provincial Executive Service. The writer points out that Babu Rakhal Chandra Palit, B.Sc., or Babu Charu Chandra Chaudhuri, B.A., both of whom are true domiciled Bengalis, should be nominated in the place of Babu Kartic Chandra Chandra.

64. A controversy is going on in the columns of the *Uriya and Navasamvad* and the *Star of Utkal* regarding the status and privileges of Bengalis, domiciled in Orissa, who are now divided into *pucca* and *kutchha* classes, the *Uriya and Navasamvad* siding with the *pucca* and the *Star of Utkal* with the *kutchha*. The *Uriya and Navasamvad* quotes authorities to show that all the privileges belong to the *pucca* class, and that the *kutchha* class has no status at all.

65. Referring to the resolution of the Brahmins in Jessore to cultivate their lands by holding the plough themselves, the *Garjatbasini* [Talcher] of the 5th October points out that this action of the Brahmins in question proves that they are ignorant, poor, and are liable to degradation.

66. Referring to the gatherings of Sarbarakars, Garanaiks, Pradhans and subjects held at the head-quarters of each Tributary State in Orissa during the *Dasahara* festival every year, the same paper suggests that it would be both profitable and instructive to hold agricultural and industrial exhibitions at those places during that festival. The attention of the Chiefs of the Tributary States in Orissa is specially drawn to the matter.

67. The same paper complains that stamps are not always available for sale in the Talcher Post-office and that this leads to great public inconvenience. Even copies of the paper itself are detained many hours for want of stamps. The prompt attention of the Superintendent of Post-offices, Cuttack Division, is drawn to the matter.

68. The same paper strongly objects to the conversion of the Talcher Sub-Post-office into a Branch Post-office, as great public inconvenience will be caused thereby.

69. The Athgarh correspondent of the same paper bitterly complains that stamps are not available for sale in the Athgarh Branch Post-office. This is a source of great inconvenience to the Athgarh public.

70. The same paper states that the public health in Dhenkanal is good, though the agriculturists have become apprehensive on account of want of rain.

71. The same paper thanks the Raja of Talcher for his kindness and liberality in dealing with the cholera patients in his State. It is said that the Raja personally supervises the treatment of cholera patients and thereby infuses new life and vigour in all directions. The Raja not only supervises medicines but also the diet. May God bless the exertions of the noble Raja.

72. The *Manorama* [Baripada] of the 7th October is glad to learn that there is no desire on the part of Government to interfere with the permanent settlement that is in vogue in Bengal. This assurance on the part of Government will no doubt do a great deal of good under the existing state of things in India.

73. Referring to the management of the religious endowments in Nilgiri by the Political Agent, the *Sambalpur Hitaishini* [Bamra] of the 5th October observes that Government was induced to interfere in the interest of the State. The endowments will no doubt be benefited by good order, which was so long wanting to them.

74. Referring to the visit of Mr. Hardie to India, the same paper points out that he will no doubt be able to do some good to India as he sees the condition of the Indians with his own eyes.

URIYA AND
NAVASAMVAD,
Oct. 2nd, 1907.

GARJATBASINI,
Oct. 5th, 1907.

GARJATBASINI,
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GARJATBASINI,
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GARJATBASINI,
Oct. 5th, 1907.

GARJATBASINI,
Oct. 5th, 1907.

MANORAMA,
Oct. 5th, 1907.

SAMBALPUR
HITAISHINI,
Oct. 5th, 1907.

SAMBALPUR,
HITAISHINI,
Oct. 5th, 1907.

SAMBALPUR
HITAISHINI,
Oct. 5th, 1907.

75. The same paper states that unless it rains within a week, the standing paddy crop will be greatly injured. The same paper of the 12th October states that a portion of the paddy crop has already been destroyed by drought.

UTKALDIPKA,
Oct. 5th, 1907.

76. The *Utkaldipika* [Cuttack] of the 5th October supports the proposal of its contemporary of the *Uriya and Navasamvad* of the 1st September last to impose light land taxes on those parts of Napo and Kamarda in the Balasore district, which are exposed to inundation every year on account of the existence of a strong and high embankment on the opposite side of the river Suvarnarehka.

UTKALDIPKA,
Oct. 5th, 1907.

77. The *Utkaldipika* [Cuttack] of the 5th October supports the application of Pandit Govind Rath applying for the transfer of Babu Balmukund Kanungo, Deputy Collector of Banki, to some other district or to some other subdivision of the Cuttack district with a view to enable them to fight out their individual cases in a fair way and free from improper influences.

UTKALDIPKA,
Oct. 5th, 1907.

78. The same paper states that 20 batis or 400 acres of land belonging to the Bhingarpur village in the Puri district were covered with a coating of sand due to floods and were thereby made useless for agricultural purposes.

UTKALDIPKA,
Oct. 5th, 1907.

79. The same paper states that there is no rain, and that the temperature is rising.

UTKALDIPKA,
Oct. 5th, 1907.

80. The Kendrapara correspondent of the same paper states that unless it rains soon the early paddy will be very much injured.

UTKALDIPKA,
Oct. 5th, 1907.

81. The same paper strongly objects to the despatch of gram and khesari with rice intended for distribution to the people living in the distressed tracts of Cuttack, as they are likely to induce cholera through indigestion. The people of Orissa are more accustomed to *Mandia* and *Kulthi*, which should have been sent in small quantities with the rice.

UTKALDIPKA,
Oct. 5th, 1907.

82. The same paper gives notice of the following contributions towards the relief funds started in behalf of the distressed people in the affected parts of the Cuttack district.

The students of the Gauja English School and of Padmanabha Tol have contributed Rs. 19-4-6, and have placed the amount at the disposal of the Manager of Kanika.

The Puri Relief Committee has already remitted Rs. 825 by two instalments to the Secretary of the Cuttack Relief Committee.

The Dhamnagar Relief Committee has collected Rs. 180 towards the same object. The local Zamindar, Mulla Abdul Mannan Mian and the local Sub-Registrar, Maulvi Manjur Muhammad are taking great interest in the matter. The dealers in paddy and rice in the Dhamnagar Thana have been advised by the Dhamnagar Relief Committee to sell paddy at 20 seers and rice at 8 seers per rupee to the distressed people.

It is hinted that relief operations will be found necessary till the end of *Paus* or December next. A great amount of money will be necessary for the purpose. Government aid will not suffice. It is for the charitable public to work steadily for the remaining weeks.

MANORAMA,
Oct. 7th, 1907.

83. The same paper does not approve of the principle which has induced Government to draw up the Bill for the prevention of seditious meetings in India, and observes that the press and the people should not be opposed or repressed in this fashion.

MANORAMA,
Oct. 7th, 1907.

84. The same paper thanks Mr. M. S. Das, C.I.E., for his labours in bringing the grievances of Orissa to the notice of the Secretary of State for India in England, and hopes that his labour will bear fruit in due time.

85. The *Manorama* [Baripada] of the 7th October states that rain is urgently needed in Mayurbhanj. A temporary discontinuance of the rain has made the agriculturists in that State very uneasy.

MANORAMA,
Oct. 7th, 1907.

The weather and crop in Mayurbhanj.

86. The *Uriya and Navasambad* [Balsore] of the 9th October is of opinion that the mission of Mr. Das to England has after all failed, as he committed a great mistake in not referring his list of grievances to the

URIYA AND NAVASAMBAD,
Oct. 9th, 1907.

The failure of Mr. Das's mission in England.

Bengal Government in the first instance. His attempt to extol the public utility of the *Utkal Union Conference* at the expense of the Indian National Congress in England was somewhat queer. From his speeches in England, Mr. Das appears to be a devout Christian, who believes in the efficacy of prayer. While in England he invited his Christian brethren to hold public prayer-meetings with the object of offering up prayers to Heaven to remove the existing unrest in India. He might have similarly held prayer-meetings in Orissa for the redress of the grievances of the Uriyas instead of going over to England at much expense and labour.

87. The same paper states that the Revision Settlement operations in Balasore have created a panic in the public mind. Though called Revision Settlement, in practice, it looks like a re-settlement. The proceedings

URIYA AND NAVASAMBAD,
Oct. 9th, 1907.

The Revision Settlement proceedings in Balasore.

that were adopted in the last provincial settlement are being closely followed in this. The result is that the relations between landlords and tenants in general are very much strained. Rules regarding the sudden conversion of all *nijchas* lands to raiyati and the interpretation of *Dhulibhag* as a form of rent have seriously affected the landlords and tenure-holders as a class, and also the respectable classes, who are prohibited by the rules of society from driving the plough themselves. Again the formal recognition of the accrual of occupancy right and the application of section 40 of the Bengal Tenancy Act in respect of lands held by poor Brahmins and helpless widows and lands belonging to religious endowments are calculated to bring great distress to the people in the near future. In view of the above considerations the modification of the *khanapuri* attestation and other rules in accordance with local and long standing customs and usages is very necessary. The local zamindars and the representative tenants may be consulted in the matter before the modifications are settled and introduced.

88. The Kamarda correspondent of the same paper states that the Revision Settlement proceedings under sections 100 and 106 are creating a great deal of confusion in that pargana. These proceedings are quite new to the people there. Notices giving dates and notifications explaining the rules should be circulated freely for the information of the public. Otherwise individual interests will suffer a great deal.

URIYA AND NAVASAMBAD,
Oct. 9th, 1907.

The Revision Settlement proceedings in Balasore.

89. The same paper thanks Raja Baikuntha Nath De Bahadur of Balasore for his gift of Rs. 900 to the Scientific and Industrial Association in Calcutta with the object of enabling a student belonging to the Balasore district to prosecute his studies in Japan. This noble act of the Raja Bahadur is very much appreciated by the public in Orissa.

URIYA AND NAVASAMBAD,
Oct. 9th, 1907.

The liberality of Raja Baikuntha Nath De Bahadur of Balasore.

90. The same paper states that a meeting of gentlemen was held at Bhadrak for the purpose of raising subscriptions for the relief of the sufferers in the flooded parts of that subdivision. The meeting was well attended and rupees one thousand was subscribed on the spot. Raja Baikuntha Nath De Bahadur heads the list with a donation of Rs. 200. It is hoped that other Zamindars and Lakhirajdars will join the movement without delay.

URIYA AND NAVASAMBAD,
Oct. 9th, 1907.

Relief measures in Bhadrak.

91. The Kamarda correspondent of the same paper states that cholera prevails in that part of the Balasore district.

URIYA AND NAVASAMBAD,
Oct. 9th, 1907.

Cholera in Balasore.

Cattle disease in Balasore.

92. The same paper states that cattle disease prevails in certain parts of the Balasore district.

URIYA AND NAVASAMBAD,
Oct. 9th, 1907.

URIYA AND
NAVARAMVAD,
Oct. 9th, 1907.

93. The same paper quotes figures to show that the quantity of cloth manufactured in India is increasing month after month and observes that this fallen industry is bound to make steady progress as time advances.

SAMBALPUR,
HITAISHINI,
Oct. 12th, 1907.

94. The *Sambalpur Hitaishini* [Bamra] of the 12th October is of opinion that the Talcher Branch Post Office should be brought under the Angul Post Office as Talcher is nearer to Angul than Dhenkanal. The subordination of Talcher to Dhenkanal Post Office leads people to infer that the Postal Department is not favourably inclined towards Talcher. The writer hopes that the Superintendent of Post Offices, Cuttack Division, will study the question carefully.

SAMBALPUR
HITAISHINI,
Oct. 12th, 1907.

95. The Puri correspondent of the *Sambalpur Hitaishini* [Bamra] of the 12th October states that a pilgrim belonging to the United Provinces was drowned in the
An accident,
Narendra Tank in Puri.

RAJENDRA CHANDRA SHASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 2nd November 1907.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 2nd November 1907.

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II.—HOME ADMINISTRATION.

(a) Police.

1183. The *Amrita Bazar Patrika* says that the fact that only two men appeared to give evidence before Mr. Weston shows that his mission is likely to end in a fiasco. The journal thinks that the announcement that no compensation would be given and the fact that Superintendent Aldridge would cross-examine them, withheld the attendance of many of the complainants. The journal suggests that Mr. Weston might utilize the evidence already recorded by the non official Commission, and invite such of the parties mentioned in the cases as he would wish to cross-examine. In this way he would easily arrive at a reasonable conclusion on the whole subject.

The Second Commission of Enquiry.

AMRITA BAZAR
PATRIKA.
26th October 1907.

1184. With reference to the scarcity of evidence forthcoming before the Second Official Commission appointed to enquire into the recent Calcutta riots, the *Bande Mataram* writes:—

The Official Commission.

BANDE MATARAM.
26th October 1907

"The reason of this dearth of witnesses is not far to seek. The people have lost all confidence in such Commissions appointed not to redress a wrong or compensate sufferers, but to support the views and opinions of the bureaucracy. The repeated Famine Commissions have done nothing to fill the collapsed outlets of the impoverished Indians. The Railway Commission has not removed the grievances of the Indians or made outrages on Indian ladies in moving trains impossible. The Universities Commission has only officialized education. And even the Public Service Commission has not helped those of our countrymen who seek service under an alien Government. The Government need no convincing to support its views, and the people know the object of these Commissions. And it is a sign of the times that the people are determined to be no party to an additional waste of money by the bureaucracy in holding these barren Commissions."

1185. Referring to the Second Commission of Enquiry, the *Bengalee* remarks that, considering the manner in which Mr. Collins' enquiry was conducted, it is no wonder that people should hesitate to volunteer their service again, or to come forward with their evidence. It is also possible that the declaration that under no circumstances would compensation be awarded to aggrieved persons has also had some effect in cooling people's ardour. If the result of the investigation will be the issue of a Resolution either thanking or reprimanding the police for the part they took in the recent disturbances, people may certainly be excused if they do not find any reason to be enthusiastic over the prospect. There are only two ways in which the public indignation may be allayed: either award suitable compensation to the aggrieved persons or reverse the entire policy which makes it possible for the Police to play their pranks. It would certainly be better if the two could be combined. Justice demands nothing less than such a combination.

Mr. Weston's enquiry.

BENGALKEE.
26th October 1907

1186. The *Bengalee* observes that Mr. Weston's enquiry has up to this proved abortive, because the majority of the people do not know that the enquiry is being held. The journal hopes that Sir Andrew Fraser will yet issue necessary instructions to Mr. Weston to prolong the enquiry and thereby prevent it from ending, as it must necessarily do under the present conditions, in a fiasco.

Ibid.

BENGALKEE.
27th October 1907

1187. The *Amrita Bazar Patrika* states that the reason why the victims of the recent police hooliganism are not appearing in the court of Mr. Weston is that the more intelligent and respectable of them, mostly pleaders, engineers, medical practitioners, landholders, and traders, declare that they have no confidence in the official Commission, which is after all a hole-and-corner affair, and that they expect no sympathy from the official Commissioner. If they flock to the non-official Commission, it is because they are sure they would at least get sympathetic treatment and kind words at the hands of their own countrymen.

Ibid.

AMRITA BAZAR
PATRIKA.
28th October 1907

BENGALEE.
29th October 1907.

1188. The *Bengalee* considers the failure of Mr. Weston's enquiry as an object lesson which the Government would do well to take to heart. The bureaucracy is rapidly losing hold of the public mind of Bengal. To-day the people stand together alienated from the Government and are in no mood to co-operate with it. A more deplorable state of things it would be difficult to conceive. But it is all due to the persistent course of bungling which has marked the administration of the Province since the Partition.

The Weston enquiry.

(b) *Working of the Courts.*

AMRITA BAZAR
PATRIKA.
26th October 1907.

1189. Commenting on the arrest of the Manager of the *Sandhya* and the refusal of bail by the Magistrate, the *Amrita Bazar Patrika* remarks that it is by such

The *Sandhya*.

unwise and unnecessarily harsh measures that officials bring discredit upon the administration of justice and sow the seeds of deep discontent in the minds of the people. It shows an unworthy and relentless vindictiveness on the part of the Government that it should institute a second sedition case when one is already pending. It is by such violence that the authorities bring discredit upon their rule.

AMRITA BAZAR
PATRIKA.
29th October 1907.

1190. The *Amrita Bazar Patrika*, commenting on an article in the London *Daily News* on flogging in India, observes that

Flogging in India.

if an Englishman really feels like horse-whipping a foreign General for having flogged some rebels in his own country, how is it that the same Englishman inflicts this barbarous punishment, without even as much as a twinge of conscience, on little boys who are his fellow-subjects? This would show how dulled and deadened have been all the higher perceptions in the English character by irresponsible rule in India, where there is nobody to put any check or restriction on their violence. "And would the world believe that for this 'infamy' the Bengal Government has promoted Mr. Kingsford and given him a lift of Rs. 500 per mensem?"

(d) *Education.*

MUSSALMAN.
29th October
1907.

1191. The *Mussalman* draws the attention of the Directors of Public Instruction of both the old and the new Province to the fact that only one of the two vernacular text-books by a Moslem author, which have been

Vernacular text-books by a Moslem author.

approved by the Text-Book Committee, is being read in either Province. The journal hopes that they will kindly see that the books in question are actually read in Primary Schools.

(h) *General.*

BENGALEE.
26th October 1907

1192. Referring to the Resolution of the Bengal Government on the Report of the Board of Revenue on the Land Revenue Administration of Bengal, in which the

Government and *Swadeshi*.

acknowledgment is made that *Swadeshi* has done useful work at least in some parts of the country, the *Bengalee* cheerfully notes the fact that the Government is not disposed to ignore the movement. Now that the admission is openly made, would the Government follow it up by a reversal of the policy it has so long followed? If the Government but cease to interfere with the people, they will show what progress in these days means and how rapid it can be.

BENGALEE.
27th October
1907.

1193. With reference to the increase of Mr. Kingsford's salary, the *Bengalee* is of opinion that the public will not

Mr. Kingsford.

fail to associate it with his zealous advocacy of police prestige. They may or may not be right, but there is little doubt that the decision of the Government to reward Mr. Kingsford is very inopportune at this moment. Mr. Kingsford is regarded as one of the most unpopular of Presidency Magistrates, and that he should be rewarded at such a time only shows how ostentatiously the bureaucracy in this country can parade its disregard of public opinion.

1194. Referring to the increase of Mr. Kingsford's salary for having tried sedition cases in which the Government was complainant, the *Amrita Bazar Patrika* enquires whether, under the circumstances, Mr. Kingsford acted as a servant of the Government and not as a judicial officer.

AMRITA BAZAR
PATRIKA.
28th October 1907

1195. The *Bengalee* desires to draw attention to "the disgraceful conduct of the Poona Police in shadowing Mr. Keir Hardie during his stay at the Maharatta capital. There is absolutely no justification for this action. Mr. Keir Hardie owes it to his position as Member of Parliament to expose the meanness of the tactics adopted by the authorities towards one who, whatever his differences with the Government on general political questions, is not visiting India for the purpose of stirring up an insurrection."

BENGALIEE.
29th October 1907

III.—LEGISLATION.

1196. Referring to the Seditious Meetings Bill as modified by the Select Committee, the *Indian Mirror* considers it immaterial for what period the measure remains in force. That the Bill is altogether unnecessary is admitted even by a considerable section of the Anglo-Indian community. It is incumbent upon the Government to put down sedition, but that object can be effectively carried out by the existing law. It would be the height of folly to vest the subordinate Police of this country with functions which it is unfit to discharge. If the Bill is passed into law, in disregard of the protest of the entire community, the Government will only help in increasing the unrest which has already been productive of the most deplorable results.

INDIAN MIRROR.
27th October 1907

1197. Referring to the new Seditious Meetings Bill, the *Bengalee* remarks that though the operation of the measure, when passed, has been limited to a period of three years, the relief can hardly mean much. If the Government does once accept the principle, in practice, that it can do anything it likes with the right of public meeting, the right ceases to exist as a right and becomes a sufferance. The Bill is not only unnecessary but dangerous, and the journal asks Government once more to reconsider its position. Repression can, in the stage of development the people have reached, only breed further discontent. It is not blind fate which now controls their destiny, but they have their destiny in their own hands and have set about realising it in right earnest.

BENGALIEE.
27th October 1907

1198. *Bande Mataram* is of opinion that the insult offered to Srijut Jatra Mohan Sen, the leader of the Chittagong Bar, by the officers of Messrs. Turner, Morrison and Company proves that the insult offered to Srijut Joges Chandra Chaudhury by Mr. Ainslie was neither an isolated instance nor the result of the caprice of an individual. In both cases the attitude of Anglo-India is responsible for the insult, and in each case the insult was offered because the insulted person was only a native. The journal thinks there is but one remedy for such behaviour on the part of the alien interlopers, and that is to boycott them.

BANDE MATARAM.
26th October 1907

1199. *Bande Mataram* agrees with the *Pioneer* when it demands that the new sedition law should be a permanent and not a temporary measure. It is not yet too late to mend, and the journal hopes that the suggestion thus made will be accepted by the authorities, and the law given as long a lease of life as foreign domination over India.

BANDE MATARAM.
29th October 1907

BENGALUR.
29th October 1907.

The report of the Select Committee
on the Sedition Bill.

1200. The *Bengalee* is of opinion that the changes introduced into the Bill by the Select Committee do not in the smallest degree alter its real character. According to its terms domiciliary visits by the Police, such as are common in Russia, will become the order of the day in the mufassal, and the infliction will either have to be tamely submitted to, or the Police conciliated by means familiar in this country. The people are prepared to submit to many things, but interference with their domestic or social concerns awakens a sense of deep-seated resentment, and the result will be a breach of peace. The Bill will not secure the interests of peace, but will constitute an open menace to public tranquility. It is a blot upon the Statute-book, and amounts to the Russianisation of the administration.

VI.—MISCELLANEOUS.

**AMRITA BAZAR
PATRIKA.**
26th October 1907.

Why has the policy of repression
been introduced?

1201. The *Amrita Bazar Patrika* states that the Seditious Meetings Bill, followed by the last Arbroath speech of Mr. Morley makes it clear that the rulers discern some serious danger ahead, and think therefore that they must adopt a policy of repression for the protection of the empire. The bare possibility of a united India has thrown the rulers into a state of passion and alarm. The divide-and-rule policy had served them very well all along the line. So long the Indians remain divided into various races and communities, each jealous of the other, so long have the rulers a very easy time of it. But the vague fear which has seized Englishmen is the possibility that the races may fraternise and become a people; and hence they must nip in the bud what they apprehend to be a rising danger by a policy of remorseless repression.

BANDE MATARAM.
26th October 1907

Suicidal policy.

1202. *Bande Mataram*, commenting on the repressive policy of the Government, observes that the Lucky-day has proved unlucky to the bureaucrats and to those whom they want to please through no exertions of the people but through their own blindness and folly. They may fret and foam and smart under the anguish; but they have simply to thank their own stars and their admirable common sense. Repression is welcome, for it will demoralise the bureaucrats and call forth the latent virtues of the nation. Public meetings may be stopped, but in that case thousand channels of national activities may be opened which neither the bureaucrats nor the people can at present think of; and in their endeavour to stop those channels the bureaucrats may be at their wit's end and lose all balance of mind. On the whole there is no denying the fact that the bureaucrats are following a suicidal policy.

BANDE MATARAM
26th October 1907

A Nationalist's end.

1203. *Bande Mataram* declares that the decease of Upadhyaya Brahma Bandhub when the bureaucracy was pursuing him with the most unedifying vindictiveness proves beyond the shadow of a doubt that when the infidel supposes that he can very well triumph, with the prison handcuff and lead balls at his command, death trits him with his audacity and takes his victim far out of his reach. Upadhyaya's decease fills the hearts of the people with hopes of liberty. "If anything was necessary to overcome our scepticism, the sublime close of this great indomitable nationalist,—invincible both in life and in death,—furnished that one supreme logic about the ultimate triumph of freedom."

INDIAN MIRROR.
29th October 1907.

The American problem in the Philip-
pines and the British problem in
Indian analogy.

1204. The *Indian Mirror* thinks that if the Philipinos, after only ten years of American tutelage, can stand up for Home rule, it is not too much for India to ask, after a hundred and fifty years of training under British rule, that she should be granted a substantial measure of self-government under the control and guidance of the suzerain power. The Government is, however, following an altogether erroneous policy by adopting measures of repression instead of measures of conciliation. The spirit of nationalism is moving every Eastern nation, and it is no more possible to stop the rushing current of progress than to arrest the working of the natural laws of the universe.

1205. The *Bengalee* is of opinion that the absence of inducements such as would lead intelligent men to devote themselves to the cause of local self-government is the fundamental cause of discontent. Not one-tenth of the sedition that is now coming to the surface in different parts of India would have been heard of had a wider field been given to Hindus of intelligence and capacity for the development of their national aspirations. When there is no proper outlet for such aspirations, the result is that the people either languish in a spirit of despondency, or grow troublesome in despair and accuse the Government of many sins of omission and commission that it probably is not guilty of. The Government in its turn suspects the people of disloyalty, and a condition of affairs the most miserable and undesirable as could be imagined is evoked.

BENGALURU.

29th October 1907.

OFFICE OF THE INSPR.-GENL. }

OF POLICE, L.P., }

DARJEELING. }

F. N. WARDEN,

The 2nd November 1907.] }

Persl. Asst. to the Insp.-Genl. of Police, L.P.

